

In the name of Allah, the Beneficent, the Merciful

We invite Dr. Zakir Naik to come forward with

THE ISLAMIC SUNRISE

An Official Organ of the Ahmadiyya Anjuman Isha'at Islam ahore[AAIIL]



Maulana Abdul Haq Vidyarthi [b. 1888]

Dr. Zakir Naik [b. 1965]

Who do you think is more likely to copy from whom?

**Has Dr. Naik [2009] strategetically Plagiarized From The
Ahmadi-Book "Muhammad in World Scriptures" [1940]? P-4-**

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- ***Dr. Zahid Aziz***
- ***Naseer Ahmad Faruqi.***
- ***Maulana Abdul Haq Vidyarthi***

THE ISLAMIC SUNRISE shall:

- Continue to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as he or she wishes.

- Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding **JIHAD** that, particularly, it does **NOT** mean "**HOLY WAR**". The **AHMADIYYA ANJUMAN** has been propagating, **for over a hundred years now**, that "**the ink of the scholar is greater than the blood of the martyr.**" **Violence** has no place in the Religion of Islam.

- Continue to express total dissatisfaction with the "Ulema, and others such as the Qadianis condemning **MUSLIMS** as "**Kaafirs**", "**Infidels**", "**Heretics**", "**Apostates**". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed with such authority.

- Continue to advocate our full commitment to the **FINALITY** of Prophet of Muhammad [p.b.u.h.]

WE ADVOCATE THAT ANYONE WHO BELIEVES THAT JESUS WILL RETURN IN THE FLESH IS TAMPERING WITH THE FINALITY OF PROPHETHOOD.

- Explain that the name **AHMADI-yya** was adopted-100 Years ago after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an [61:6].

- Forthrightly express that we are **NOT** a **SECT**: We believe in a **Universal, Loving, and Liberal Islam**, and a **Living God** – who speaks now as **HE** did in the past.

- Continue to educate the Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the **Qadianis**.

- Clarify the misconceptions the 'Ulema and others have been propagating against the Lahore Ahmadiyya Anjuman Isha'at Islam.

Learn more on p. -3 & p.12 .

The Ahmadiyya Anjuman Isha'at Islam Lahore [AA//I] stands for:
The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as enunciated by the Holy Qur'aan and demonstrated by the Holy Prophet Muhammad [p.b.u.h.].

The main object of the **AA//I** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'aan and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions*, like the ***Isra & Mir'aj*** of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.

As Muslims of this ***School of Thought***, we postulate that Islam seeks to attract the hearts and minds of people toward the truth with: **(i) reasoning, (ii) good moral example, and (iii) the natural beauty of its principles**. We do not aspire to gain political power, or allow the use of force in support of its principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) — the ***Mujjaddid*** of the fourteen century [*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it"*] — *arose to remind the world that Islam inculcates, among other precepts, the following:*

i. *Non-sectarianism*: Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "***La ilaha ill Ilaha, Muhammad-ur rasul-ul Allah***" --- **is a Muslim**. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. ***A Muslim cannot be expelled from Islam***. Fatwas declaring Muslims *kaafir* is an utmost insult to the integrity of Islam — the Islam that Allaah via the Holy Prophet Muhammad [p.b.u.h.] instituted.

ii. *Rationalism*: In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted*.

iii. *Universality*: It recognizes prophets being raised among all nations and requires Muslims to believe in them. ***Truth and goodness can be found in all religions***. God treats all human beings equally justly --- irrespective of race, nationality, or religion.

iv. *Peacefulness*: It allows the use of force ***only*** in unavoidable self-defense. The concept of ***Jihad*** has been erroneously misrepresented by the '*Ulema*. ISLAM teaches Muslims to live peacefully under any rule that accords them freedom of religion.

v. *Tolerance*: It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions, and underscores the *Qur'anic* injunction:

"THERE IS -- ABSOLUTELY -- NO COMPULSION IN RELIGION."

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past.

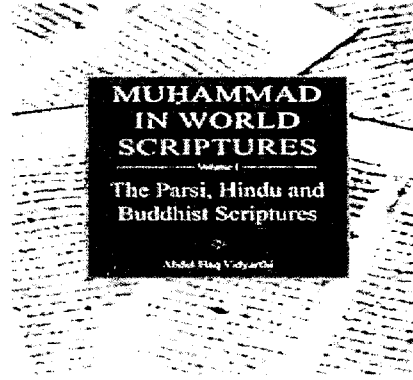
vi. *Finality of Prophethood*: Hazrat Mirza Ghulam Ahmad ***FIRMLY*** believed, and ***FORTHRIGHTLY*** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the ***ABSOLUTE LAST Prophet***. ***No New or Old Prophet*** will come after him - Our Holy Prophet Muhammad [p.b.u.h.]. {*The 'Ulema has been grossly misrepresenting the truth about the Ahmadiyya Movement.*}. {***Muslims deliberately LIE against us that we do not believe that Muhammad was the Last Prophet [p.b.u.h.], and call us Qadianis.***}

Dr. Zakir Naik & the Lahore Ahmadiyya book Muhammad in World Scriptures

His article is a summary of our book.

Compiled by Dr. Zahid Aziz and now Reproduced for the Western Audience by the Editor and Publisher of **THE ISLAMIC SUNRISE**.

MAULANA ABDUL HAO VIDYARTHI (1888 – 1977), who bore the title **Vidyarthi** due to his extensive knowledge of the Hindu Vedas, was a scholar of the major religions of the world and their languages, and a missionary of Islam of the Lahore Ahmadiyya Movement. The environment of multi-faith debate, polemic and discussion, prevailing in the Indian subcontinent in the early 20th century, greatly influenced and interested him. This was one reason why, in 1907, he joined the Ahmadiyya Movement at the hands of its **Founder, Hazrat Mirza Ghulam Ahmad**, as this Movement had a broad, universalistic outlook towards other religions, regarding all of them as originally revealed, a fact first disclosed by Islam. [Dr. Zahid Aziz]



He was the one and only Muslim Vedic and Comparative Religion scholar beyond compare to have ever scanned the World Scriptures and unveiled [for the first time in recorded history] that the Holy Prophet Muhammad (p.b.u.h.) was prophesized in them. He visited GUYANA in 1959. My late father Imaam Mahamad Isakh reported that no one among the elite Muslim, Christian and Hindu audience was able withstand the scholastic and skilful responses the Maulana gave to their questions. According to my father, Guyana had never witnessed such an able religious scholar. The Maulana's knowledge of World Scriptures was a force to be reckon with - and the audience got a first hand experience of that. Maulana Abdul Haq Vidyarthi, I must appropriately add, was one of Lahore Ahmadiyya Anjuman's greatest scholars. May Allaah bless his soul tremendously. [Editor of THE ISLAMIC SUNRISE]

Two known plagiarists are Dr. Rahman Doi and Maulana Sidiqui [Translator of Sahih Muslim]

Our active friend Dr. Rashid Jahangiri from the USA has found a remarkable similarity between talks presented on television by **Dr. Zakir Naik**, the famous Indian lecturer on Islam, on the subject of prophecies about the coming of the Holy Prophet Muhammad in Hindu scriptures and the coverage of the same subject in the well-known book **MUHAMMAD IN WORLD SCRIPTURES** by **MAULANA ABDUL HAO VIDYARTHI**, the great scholar of the Lahore Ahmadiyya Movement.

To carry out a more detailed comparison, I have checked Dr. Naik's article Prophet Muhammad (p.b.u.h) in Hindu Scriptures

against the first edition of **MUHAMMAD IN WORLD SCRIPTURES**, chapter III: '**The Prophet in the Hindu Scriptures**'.

The version of his article I refer to here is on the website of his own organization IRF (**Islamic Research Foundation**) at the following link:

www.irf.net/irf/comparativereligion/middle/hinduism/muhammad.htm

The edition of **Muhammad in World Scriptures** I refer to below is on the website www.aaail.org and is reached by going to the

Books link and looking under the name of the author **ABDUL HAQ VIDYARTHI**. **THIS BOOK WAS FIRST PUBLISHED IN 1940 (WHICH, TO PUT IT INTO PERSPECTIVE, IS 25 YEARS BEFORE DR ZAKIR NAIK WAS BORN).**

A COMPARISON

Zakir Naik's article gives various prophecies under four headings. Under the **first heading** (I) are three prophecies from the book **Bhavishya Purana**. The first of these is given as follows:

"A malecha (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj), after giving this Maha Dev Arab (of angelic disposition) a bath in the Panchgavya and the Ganga water (i.e. purifying him of all sins), offered him the present of his sincere devotion and showing him all reverence said, I make obeisance to thee. O Ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malecha opponents."

This is also the first prophecy in Maulana Abdul Haq Vidyarthi's book, and its translation appears on **pages 61–62**. It is **identical** with the quotation in Zakir Naik's article.¹

After quoting the prophecy, Zakir Naik's article draws out **six** points from it. The Maulana, after quoting the prophecy, lists **ten** points. We find that Zakir Naik's *first three points are the same as the Maulana's first three points*, and **his points (4), (5) and (6) are the same as numbers (10), (7) and (6) respectively of the Maulana**. The wording is also very similar. For example, point (3) in both begins with the words: **"Special mention is made of the companions of the Prophet"**.

Following these six points, there are two further comments in Zakir Naik's article. The first is in answer to the objection that **Raja Bhoj** lived in the 11th century C.E. The objection and its answer as given in this article are exactly as in the Maulana's book, namely, that there was not just one Raja Bhoj. **The article says:**

"The Egyptian Monarchs were called as Pharaoh and the Roman Kings were known as Caesar, similarly the Indian Rajas were given the title of Bhoj."

while the Maulana's book has:

"Just as the Egyptian monarchs were known as Pharaohs and the Roman kings were called Kaisers, similarly, the Indian rajas were given the epithet of Bhoj." (p. 62)

The **second** comment relates to the part of the prophecy about giving the promised one a bath in the Ganges, and the article says:

"The Prophet did not physically take a bath in the Panchgavya and the water of Ganges. Since the water of Ganges is considered holy, taking bath in the Ganges is an idiom, which means washing away sins or immunity from all sorts of sins. Here the prophecy implies that Prophet Muhammad (p.b.u.h) was sinless, i.e. Maasoom."

The same comment is found in the Maulana's book in the following words:

"Another point which requires elucidation is the Prophet's taking bath in 'Panchgavya' and the water of the Ganges. This did not, of course, actually happen as it was only a vision; so we give it the interpretation that the Prophet will be purged of and made immune from all sorts of sins."

The **second prophecy** from the book **Bhavishya Purana** in Zakir Naik's article **is also the second prophecy in the Maulana's chapter** (p. 64). It begins with the words:

"The Malecha have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in the country. ..."

The wording of the entire prophecy (**of which about one-tenth is given above**) **is identical in the article and the book**. Following the prophecy, Zakir Naik's article makes ten points about it, while the Maulana's book makes twelve points. Naik's first two points are the same as the Maulana's first two points. His 3rd to his 10th point are the same as the Maulana's points (5) to (12), in the same order.

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The third and final prophecy from the book *Bhavishya Purana* in Zakir Naik's article begins as follows:

"Corruption and persecution are found in seven sacred cities of Kashi, etc...."

In the Maulana's book also, this is the next prophecy, and is given in almost the same words (pages 65–66).

We now reach **the second heading (II)** in Zakir Naik's article. Under this are given three prophecies from the *Atharva Veda*. In the Maulana's book also, these are the prophecies that occur next. Each and every point noted in the article about these prophecies is to be found in the Maulana's book, in the same order, from pages 67 to 115. Below I list the chief aspects of these prophecies as mentioned in Zakir Naik's article and place in parenthesis the page number in:-

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where the same is mentioned:

******>** *Kuntap*, which is the name of some chapters of the *Atharva Veda*, stands for *Bakkah*, a name of Makkah (p. 68–69).

***** >*** The word *Narashansah* means 'the praised one' and refers to the Holy Prophet (p. 71).

*******>** The Holy Prophet is prophesied as the camel-riding *rishi* (p. 73–74).

******>** He is called *Mamah Rishi* and given certain signs such as a hundred gold coins, ten chaplets, etc. (p. 76–82). He is called *Rebh*, which means the same as the name '*Ahmad*' (p. 83).

******>** The battle of the Allies of the Holy Prophet's time is described and the word *karo* refers to the Holy Prophet (p. 106–108).

....

******>** The conquest of Makka is prophesied and the Holy Prophet is termed as an *abandhu*, meaning a helpless man (p. 114–115).

Coming now to **the third heading (III)** in Zakir Naik's article, under it one prophecy is briefly mentioned, to the effect that the Sanskrit word *sushrava* in the Rig Veda applies to the Holy Prophet. The **same** is in the Maulana's book on page 115.

The **fourth and final heading** in Zakir Naik's article gives one prophecy, which is from the **Sama Veda**, and it is translated as follows:

"Ahmed acquired from his Lord the know-ledge of eternal law. I received light from him just as from the sun."

This prophecy is found in similar words in the Maulana's book on page 129. Zakir Naik's article then makes three points about this prophecy. The first of these is that the word '*Ahmad*' here has been read by previous translators not as a name but as *Ahm at hi* and therefore they translated the mantra as: **"I alone have acquired the real wisdom of my father"**. These three points under this prophecy are found in the Maulana's discussion on page 129.

At this point Zakir Naik's article comes to an end — and so does the chapter **'The Prophet in the Hindu Scriptures' in Maulana Abdul Haq Vidyarthi's book come to a close on page 130.**

It can be seen that the article by Zakir Naik is **nothing at all more** than a greatly compressed version of certain parts of the Maulana's treatment of the subject, following exactly the same order as in the Maulana's book.

No doubt a later author can make use of the work of an earlier one, but if he benefits substantially from it *then* integrity requires that he must acknowledge the source. In this case, the later author has **merely repeated** the results of the earlier work without any contribution at all by himself, and with no mention of the earlier work.

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may add here that the Maulana's book was the result of his own deep study and research, after he had mastered the Sanskrit language around the years 1915–16. His knowledge of Sanskrit and the Hindu scriptures is demonstrated by his translation of *Yajur Veda* from Sanskrit to Urdu, and moreover by his public debates in pre-partition India with the Arya Samaj pandits in the presence of tens of thousands of people.

A FAMOUS DEBATE

A debate on this topic took place in Diwan Hall, Delhi, on 5th February 1944, at which the prophecy about "**A Praised One, Camel Rider**" mentioned in the *Atharva Veda* was exhaustively debated between the Maulana and opposing pandits. (*This is the prophecy in Zakir Naik's article under the second heading.*) As the annual conference of the Arya Samaj was taking place at the time in Delhi, their leading scholars were present. The Arya Samaj had challenged other religions to debates, and the **Ahmadiyya Anjuman Isha'at Islam** of Delhi had accepted the challenge for Muslims. The topic of the debate was:

"The truth of the Holy Prophet Muhammad is established from the prophecies contained in the Vedas".

There were some 25 Arya Pandits on the stage. Reports tell us that, in response to the arguments put forward by **Maulana Abdul Haq Vidyarthi**, the scholarly Arya representative, Pandit Diyas Dev Ji Shastri, was unable to give any other interpretation to these words than as a prophecy. A report says:

"In response to the arguments of Maulana Abdul Haq, Pandit Diyas Dev Ji tried to create many complications but the Maulana cleared them all and issued the challenged that in the whole history of India there has not been any Mamah Rishi. If there has been, he should be put forward. ...

MAULANA ABDUL HAQ read out the prophecy again and again, but Pandit Diyas Dev Ji was unable to give any explanation, despite his scholarship and learning. Muslims

were ecstatic and were sending blessings on the Holy Prophet. It seemed as if what Allah has described as the descent of angels, which was witnessed by Muslims in the battles in the time of the Holy Prophet, was taking place. The Promised Messiah has called debates with the opponents of Islam as being the 'holy wars' of this age. In this 'holy war' at Delhi, Muslims witnessed the coming of angels, when on the one side was the solitary figure of **Maulana Abdul Haq** and on the other was a large number of Arya scholars of Sanskrit, but the call that was sounded from heaven was: ***Al-Haq fi Āli Muhammad*** (the truth is with the followers of Muhammad).

Before the conclusion of the debate, Maulana Sayyid Akhtar Husain Gilani [co-chairman of the proceedings on behalf of the *Ahmadiyya Anjuman*] made a strong appeal to Muslims to ***refrain from*** raising any slogans of victory as this would offend the Hindus, but to leave the hall in a calm and orderly manner. Maulana Abdul Haq Vidyarthi's rational style of argumentation, his virtuous behavior, courtesy and polite manners, and the friendly attitude of the *Ahmadiyya* organizers, made a deep impression on the Hindus, while the hearts of the Muslims were filled with faith and knowledge. In religious history, this was the first debate of its kind to be seen in the capital city of India." 1

Maulana Abdul Haq Vidyarthi did not merely write a book. He established his arguments in front of leading Hindu pandits. The Muslim audience too became convinced that he was serving the cause of Islam. As he was an *Ahmadi*, he could not automatically have the support of the general Muslims behind him. There were no blind devotees on his side, cheering him on regardless, as is the case with Muslim religious leaders generally. He earned accolades from Muslims by his work.

Do Hindu Scriptures contain any Divine revelations?

The research by the Maulana was based on the teaching of Islam that prophets from God had appeared among all nations before the Prophet Muhammad. Muslim scholars had

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generally limited this to the Israelite prophets and a few others. **HAZRAT MIRZA GHULAM AHMAD** revived and laid stress on this unique teaching and concluded from it that the great sacred persons of the Hindu religion must have been true prophets and its scriptures must have been Divine revelations originally. It was on the basis of this belief that the Maulana found prophecies about the Holy Prophet Muhammad in Hindu scriptures. This is why, in explaining the second prophecy given above, the Maulana writes:

"The coming prophet will attest the truth of the Aryan faith" (p. 65).

However, Dr Zakir Naik has stated, in a different place, that the Vedas may not be revealed scriptures. Answering the question *"whether we can consider the Vedas and the other Hindu Scriptures to be the revelations of God?"*, he replies:

"There is no text in the Qur'an or Sahih Hadith mentioning the name of the revelation that was sent to India. Since the names of the Vedas or other Hindu scriptures are no where to be found in Qur'an and Sahih Hadith, one cannot say for sure that they were the revelations of God. They may be the revelation of God or may not be the revelation of God." 2

If nothing at all in them was revealed by God, then how did prophecies about the advent of the Holy Prophet come to be in these books? If they "may not be" revelations at all, then it is also possible that the quotations from them given by Dr. Zakir Naik "may not be" prophecies about the Holy Prophet Muhammad revealed by God.

Interestingly, in his article Dr. Naik has actually copied the Maulana's statement above:

"The coming prophet will attest the truth of the Aryan faith", which means that the Holy Prophet con-firmed that those scriptures were originally revealed by God. *Perhaps Dr Naik did not realize that this contradicts his own belief expressed elsewhere.*

Finally, our belief that the coming of the Holy Prophet Muhammad[p.b.u.h.] is prophesied in previous scriptures is *not* meant as a mere gimmick to please the Muslim public and to sneer at followers of other religions. Quite the contrary, it is meant to show the common Divine origin of all religions and to present Islam as the completion and culmination of earlier religions. It also increases respect for the sacred leaders of other religions in the hearts of the Muslims. ■

1. Except that in the Maulana's book the word *malecha* is spelt as *malechha*, and his quotation has the following extra words at the end: "O Ye! The image of the Most Pious God, the biggest Lord, I am a slave to thee, take me as one lying on thy feet."

2. See on his website www.irf.net the article 'Common Questions asked by Hindus about Islam'.

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**Contact: imtiazisakh@yahoo.com; OR,
954.829.0381**

57. The copy of the Bhavishya Purān, from which we quote the following prophecies, was printed in the Venkateshwar Press at Bombay. We find the following prophecy in the Prati Sarg Parv III: 3, 3. 5-8.

एतस्मिन्नन्तिरे म्लेच्छ आचार्येण समन्वितः ।
महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥
नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।
गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।
चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥
भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।
त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥
म्लेच्छैर्गमाय शुद्धाय सच्चिदानन्दरूपिणे ।

commentary of Yajur Veda, that Purānas should be read on the ninth day of Yaggayah. The Vayu Purān (one of the eighteen Purānas) is particularly recommended.

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त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥
सूत उवाच—इति श्रुत्वा स्तवं देवः शब्दमाह नृपाय तम् ।
गंतव्यं भोजराजेन महाकालेश्वरस्थले ॥ ९ ॥
म्लेच्छैस्सुदूषिता भूमिर्वाहीका नाम विश्रुता ।
आर्यधर्मो हि नैवात्र वाहीके देशदारुणे ॥ १० ॥
बाभूवात्र महामायी योऽसौ दग्धो मया पुरा ।
त्रिपुरो वलिदैत्येन प्रेषितः पुनरागतः ॥ ११ ॥
अयोनिः स वरो मत्तः प्राप्तवानदैत्यवर्द्धनः ।
महामद इति ख्यातः पैशाचकृतितत्परः ॥ १२ ॥
नागन्तव्यं त्वया भूप पैशाचे देशधूर्तके ।
मत्प्रसादेन भूपाल तव शुद्धिं प्रजायते ॥ १३ ॥
इति श्रुत्वा नृपश्चैव स्वदेशान्पु नरागमतः ।
महामदश्च तैः सार्द्धं सिंधुतीरमुपाययौ ॥ १४ ॥
उवाच भूपतिं प्रेम्णा मायामदविशारदः ।
तव देवो महाराजा मम दासत्वमागतः ॥ १५ ॥
ममोच्छिं सभुं जीयाद्यथा तन्पश्य भो नृप ।
इति श्रुत्वा तथा दृष्ट्वा परं विस्मयमागतः ॥ १६ ॥
म्लेच्छधर्मे मतिश्चासीत्तस्य भूपस्य दारुणे ॥ १७ ॥
तच्छ्रुत्वा कालिदासस्तु रूपा प्राह महामदम् ।
माया ते निर्मिता धूर्त नृपमोहनहेतवे ॥ १८ ॥
हनिष्यामिदुराचारं वाहीकं पुरुषधमम् ।
इत्युक्त्वा स जिह्वः श्रीमान्नवारं जपतत्परः ॥ १९ ॥
जप्त्वा दशसहस्रं च तदृशांशं जुष्टाव सः ।
मम भूत्वा स मायावी म्लेच्छदेवत्वमागतः ॥ २० ॥

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भयभीतास्तु तच्छिष्या देशं वाहीकमाययुः ।
गृहीत्वा स्वगुरोर्भस्म मदहीनत्वामागतम् ॥ २१ ॥
स्थापितं तैश्च भूमध्येतत्रोषुर्दत्तपराः ।
मदहीनं पुरं जातं तेषां तीर्थं समं स्मृतम् ॥ २२ ॥
रात्रौ स देवरूपश्च बहुमायाविशारदः ।
पैशाचं देहमास्थाय भोजराजं हि सोऽब्रवीत् ॥ २३ ॥
आर्यधर्मो हि ते राजन्सर्वधर्मोत्तमः स्मृतः ।
ईशान्या करिष्यामि पैशाचं धर्मदारुणम् ॥ २४ ॥
लिङ्गच्छेदी शिखाहीनः श्मश्रु धारी स दूषकः ।
उच्चालापी सर्वभक्षी भविष्यति जनो मम ॥ २५ ॥
विना कौलं च पशवस्तेषां भक्षया मता मम ।
मुसलेनैव संस्कारः कुशैरिव भविष्यति ॥ २६ ॥
तस्मान्मुसलवन्तो हि जातयो धर्मदूषकाः ।
इति पैशाचधर्मश्च भविष्यति मया कृतः ॥ २७ ॥

Below we give the English translation of the prophetic words:—

“A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Mahā Dev Arab (of angelic disposition) a bath in the ‘Panchgavya’ and the Ganges water, (i.e., purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, ‘I make obeisance to thee.’ ‘O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents.’ ‘O Ye! the image of

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the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.’ In this eulogy of the Holy Prophet, Maharishi Vyāsa has enumerated the following points:—

(1) The name of the Prophet is clearly stated as Mohammad. (2) He is said to be belonging to Arabia. The Sanskrit word *marusthal* used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (8) He will be an image of the All-powerful God. (9) The Maharishi claims to be lying at his feet. (10) He is regarded as the pride of mankind (*Pārbatis Nāth*).

Exact Photocopy of the ORIGINAL from Maulana Vidyarthi's book (1940) cited. For brevity I copied just a few pages.

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Functional Operational Beliefs of Muslims of the Lahore Section

You are urged to stop Misrepresenting the Truth about the LAHORE Ahmadi-Muslims. I have categorically highlighted our beliefs so that you become edified. It will be VERY foolish to continue to call us Qadianis.

CONSIDER THIS: It makes perfect sense that WE should tell you what We believe, and NOT for YOU UNILATERALLY tell US what WE believe!

The Lahore –Ahmadi Muslim Beliefs

1. Muhammad, *peace and blessings of Allah be upon him*, is Khatam al-Nabiyyin, the interpretation of which is that he is the Greatest and LAST of the prophets.
2. The Holy Qur'an is the Final Scripture.
3. No prophet, *new or old*, shall come AFTER the Holy Prophet Muhammad, p.b.u.h.
4. Hazrat Mirza Ghulam Ahmad of Qadian was NOT a prophet, but a Mujjaddid (Reformer).
5. Mirza Ghulam Ahmad NEVER changed his claims, views, or definition of prophethood in 1901.
6. Belief in the advent of Hazrat Mirza Sahib as a Mujjaddid is NOT essential to become a Muslim, but his acceptance is necessary in the interest of progressive Islam.
7. Anyone who believes in the Kalima - La-ilaha illallahu Muhammad ur Rasul Allah (There is only one God and Muhammad is His Apostle) - is a Muslim, NOT a kaafir.
8. It is permitted to say prayers behind any Muslim Imaam PROVIDED HE IS NOT GUILTY OF DUBBING OTHER MUSLIMS INFIDELS/KAAFIRS.
9. Marriage with *non-Ahmadi* Muslims permitted.
10. After the Holy Prophet Muhammad, *peace and blessings of Allah be upon him*, Wahi-e-Nabuwwat (prophetic revelation) has ceased, only Wahi-e-Walayyat (saintly revelation) is continued. Hazrat Mirza's revelation was Wahi-e-Walayyat, NOT Wahi-e-Nabuwwat.
11. The Founder of the Lahore Section was Maulana Muhammad Ali -- closest companion/disciple of Hazrat Mirza Sahib.
12. Members of this section are Ahmadi-Muslims, known also as Ahmadis or Ahmadi-Muslims.

Any postulate contrary to what I have capitulated above is a deliberate & blatant effort to tarnish the truth. You have been fully informed about our beliefs. Please: Allow US to tell YOU what WE believe; NOT the converse!

The Concept of Truth in the Holy Qur'an:-

Friday *khutba*, 1st May 2009, Darus Salaam, London by Dr. ZAHID AZIZ.

Truth is something which everyone tries to find out. To make decisions in our daily lives, we want true information. To form an opinion we want to know the truth about the subject. Scientists carry out deep studies and extensive research to find the truth. Enforcers of the law want to find the truth about what certain people have done or want to do. False information is, at best, useless to us, and at worst it can mislead us into a damaging course of action.

Everyone wants to know the truth and only the truth. Yet when it comes to letting others know the truth, people are often "economical" with it. Truth being so vital and such a basic requirement of existence, it is referred to in the Qur'an in a very large number of places.

'Truth' is a name of Allah

Truth or *Haqq* is a name of God in the Qur'an: "Supremely exalted then is Allah, the King, the Truth." — 20:114
"That is because Allah, He is the Truth," — 22:6
"Allah, He is the Evident Truth." — 24:25
Hence *Abdul Haqq* is a name of men among Muslims which means the servant of Truth, by *Truth* being meant Allah.

God is truthful

Truth being a name of Allah, the Qur'an says that God is the most truthful:

"Allah speaks the truth" — 3:95
"And Allah speaks the truth and He shows the way." — 33:4
"He (Allah) said: The Truth is, and the truth I speak..." — 38:84

The following statement is repeated more than ten times in the Qur'an:

"...surely Allah's promise is true" — 10:55

It also says:

It is Allah's promise, in truth. And who is more truthful in word than Allah? — 4:122

God created the world with truth

It is stated some ten times in the Qur'an that Allah created the heavens and the earth *with truth*:

"Allah created the heavens and the earth with truth." — 29:44

"And He it is Who created the heavens and the earth with truth. And when He says, Be, it is. His word is the truth." — 6:73

This indicates that a study of the world around us will lead us to discover truth.

God sent truth with which to guide people

It is the truth, therefore, which God sent to guide mankind with, as stated in the following verses:

"O mankind, the Messenger has indeed come to you with truth from your Lord," — 4:170

"And We have revealed to you (O Prophet) the Book with the truth," — 5:48

"And with truth have We revealed it, and with truth did it come." — 17:105

"Surely you (O Prophet) are on the plain truth." — 27:79

"He it is Who has sent His Messenger with the guidance and the Religion of Truth" — 9:33

"Such then is Allah, your true Lord. And what is there after the truth but error?" — 10:32

"Say: Allah guides to the Truth." — 10:35

God judges with truth

It is with truth that God judges people, not on the basis of prejudice, favoritism, emotion or people's false claims about themselves:

"Say: Our Lord will gather us together, then He will judge between us with truth." — 34:26

"...so when Allah's command comes, judgment is given with truth," — 40:78

"This is Our record that speaks against you with truth." — 45:29

"Our Lord, decide between us and our people with truth, and You are the Best of Deciders." — 7:89

In the last verse above, the believers among a people are taught to pray to God to judge between themselves and the rest of their people with truth, and not on the basis that God unduly favors one side over the other.

Truth will triumph over falsehood

Falsehood has nothing to stand on, and is exposed when confronted by the truth. The Qur'an says:

"The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish." — 17:81

"Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! It vanishes." — 21:18

Similarly, baseless conjecture cannot stand against truth: "Surely conjecture will not avail at all against the Truth." — 10:36

This teaches us to base our views on facts, as far as they can be gathered. For example, people have always conjectured to explain the working of various phenomena in the world around us, but when these phenomena are properly studied the truth is discovered and the conjectures then appear ridiculous and laughable in the light of facts. **Continued on page 21**

Acceptance of the prayers of a servant of Islam

A recollection by **MAULANA ABDUL HAQ VIDYARTHI**

(I have translated below some extracts from a short article by Maulana Abdul Haq Vidyarthi (d. 1977), the famous scholar of the Lahore Ahmadiyya Jama'at, in the Urdu journal Paigham Sulh, 11th June 1952, about acceptance of prayers. I have added some explanatory footnotes. Dr. Zahid Aziz)

The blessed month of Ramadan is one in which a Muslim should pray and try to attain closeness to God. All *Jama'ats* should be exhorted to recite the Holy Qur'an frequently in this month. Friends should pray to Allah, in the early morning, for the progress of the religion of Islam, success of the mission of the Promised Messiah, and their own spiritual welfare.

It must be remembered that prayers for various objects, said with humility before God, should be in the following order: for propagation of Islam and acceptance of the Holy Prophet Muhammad by the world, for the progress of our Movement, and for the needy, sick and suffering friends that Allah may bring them healing and resolve their problems. As to those people to whom you are preaching, however sternly opposed and hostile they may be, you should pray that Allah may open their

hearts, and you should feel the deepest sympathy for them.

This fact must never be forgotten that he who prays for others sincerely from his heart, Allah Himself takes care of his needs. Someone has well said that that patient in hospital recovers earliest who prays for the recovery of others.

[Dr. Zahid: At this point the Maulana writes a prayer in the form of an Urdu poem, which he says is most effective for the relief of personal problems, but I have not included it here.]

If you are beset by some great suffering or involved in terrible difficulties, then besides the prayer quoted above you should have recourse to fasting. Also give in charity what you can afford. If you are not able to give anything, then in its place resolve to give up some bad habit, laxity or negligence and to do

some good work and to give your time and effort for the service of Islam. This is a most

When our country was first struck by a pandemic of influenza,² taking away from us many valuable people, I and my wife also fell ill with the same disease. My wife died within one week. Although I was just as seriously ill as she had been, I continued in the state of illness for a month. Six medical doctors of the Lahore Ahmadiyya Jama'at were jointly treating me, but my condition was deteriorating. Ultimately, due to severity of fever and headache I despaired of my life. In that condition of hopelessness, I prayed as follows:

"O Allah, I have become fully convinced of the truth of Islam through my study of Sanskrit, the Hindu religion and other faiths. But I have not had the chance yet to serve Islam. Everyone must die, and I would not feel disappointed to die if I could see two or three men in our Jama'at who could prove the truth of Islam to the world in the struggle with other religions."

After this prayer, tears welled up in my eyes and in that state of distress I received in

effective way of resolving your difficulties.

revelation from Allah the Most High the following prescription: *Khub Kalan, Isabghol, Sharbat Bazuri, Kiyora, Bed Mushk*.³ When that state of revelation passed, I poured the medicines of the doctors on the ground and slowly proceeded to the shops to get these ingredients. It was a great blessing and favor of Allah the Most High that with just one dose of this prescription the fever decreased and the headache eased. Taking more of the medication the next day, the fever subsided and I recovered completely.

In the following years, Allah granted me such great success in the work of the propagation of Islam that I cannot sufficiently express my gratitude. Everyone knows that the *Jami'at-ul-'Ulama Hind* (Committee of the *Ulama of India*) has pronounced our *Jama'at* as *kaafir*. They have declared it as unlawful for Muslims to listen to our speeches or come to our meetings. But the verdict of events goes against their pronouncements.

Several years ago, a huge debate took place in the vast grounds of the Red Fort of Delhi at the annual gathering of the Arya Samaj of Delhi. The

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Aryas were represented by Pandit Ramchandrar and I was appointed as the representative of the Muslims. The topic of the debate was: **Which is the revealed book, the Vedas or the Qur'an?** Present on this occasion were also **Hafiz Ahmad Saeed**, chairman of *Jami'at-ul-'Ulama Hind*, **Maulana Mufti Kifayat-ullah**, President of *Jami'at-ul-'Ulama Hind*, and other leading Ulama. During the debate, an educated man said to Hafiz Ahmad Saeed: ***"You also debate with the Arya Samaj, but today we are seeing a real debate. It is the same Pandit Ramchandrar who usually quotes so many verses of the Qur'an and raises objections against them, but today he can't remember any verse to object to!"***

Hafiz Ahmad Saeed replied, saying about me: ***"Yes, I agree he is very intelligent but***

it is a pity that his language is not that (pure Urdu) of Delhi. I wish I had his brain and he had my tongue."

At this, the man said jokingly to Ahmad Saeed: ***"Maulana, then you should keep on running your Delhi tongue on your lips, because you are not able to do anything practical."***

A few days after the debate there was a meeting of an Islamic society in Rae Seena in which both myself and Hafiz Ahmad Saeed made speeches. Throughout his speech lasting one and a half hours, the Hafiz sahib praised my performance in the Delhi debate.

Sometime later on, a meeting of the *Jami'at-ul-'Ulama Hind* was called and a resolution was unanimously passed that the Committee should apply to the Ahmadiyya Anjuman Isha'at Islam Lahore

to obtain the services of **Maulana Abdul Haq Vidyarthi** for a period of two years to train their Ulama in debating. It was further stated that during this period I would even be allowed to perform any necessary duties for the Anjuman. The Committee offered me a salary of Rs. 200 per month at a time when my salary from the Anjuman was Rs. 80 per month. As the saying goes, ***'The best testimony in your favor is from your opponents'***.

This application was presented before the executive body of our Anjuman. The reply given (**BY MAULANA MUHAMMAD ALI**) was: ***As we have only one Abdul Haq we cannot spare him, but if you send your students to us here we will train them in the propagation of Islam.*** ■

FURTHER COMMENTS

1. In another issue of *Paigham Sulh* (24 January 1962), Maulana Vidyarthi relates that when the lecture entitled ***Message of Peace*** by Hazrat Mirza Ghulam Ahmad was read out to the public at University Hall in Lahore on 21st June 1908, a few days after the author's death, he was among the audience. In this Message, Hazrat Mirza appealed to Hindus to accept the Holy Prophet as true, in return for Muslims accepting the Hindu Sacred figures as true prophets. The Maulana writes:

At that time I was a youth, who then devoted his life for the completion of this Message, learnt Sanskrit, studied Hindu scriptures in depth, gave lectures on these topics, and participated in public debates."

2. Maulana Abdul Haq Vidyarthi also stated: ***"THE GREAT VICTORIES I WON IN MY PUBLIC DEBATES WITH THE ARYA SAMAJ AND THE CHRISTIANS IS PROOF OF THE TRUTH OF HAZRAT MIRZA GHULAM AHMAD AND OUR LAHORE AHMADIYYA JAMA'AT"***.

These are the words he said to me (Zahid Aziz, Editor of this magazine, UK) on a visit to England in the summer of 1976, and I feel it my duty to convey them to the public. ***He said this in view of the extremely hostile anti-Ahmadiyya atmosphere prevailing in Pakistani circles at that time, following the branding of us as non-Muslims by the government of Pakistan in 1974. That wave of opposition only strengthened the Maulana in his faith in Hazrat Mirza sahib and the Lahore Ahmadiyya Jama'at.*** ■

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Islam and Tolerance — Prof. Henry Francis B. Espiritu, M.A. Philo.

{Note: This article has been submitted to us by the author through our brother Mr. Shaukat Ali of Thailand. We are publishing it in two installments. Prof. Henry Francis B. Espiritu is an Assistant Professor IV in Philosophy at the University of the Philippines in the Visayas-Cebu College. He is currently pursuing his Ph.D. in Philosophy at the Ateneo de Manila University. He is a convert to Islam, and his Islamic name is Abdil Ghaffar.}

Comments can be sent to him by email: espirituhenryfrancis@yahoo.com

The current expansion in mass media communication reveals more evidently that our world contains a variety of cultures, races, religions, and ideologies. Despite globalization and its attendant efforts towards homogeneity, ours is still a pluralist world. As such, tolerance is a foundational notion and a very relevant conceptual and practical prerequisite in establishing a pluralistic society. In pluralism's point of view, people living in a society with varied religious, cultural, and ideological commitments should enjoy equal rights and should not sacrifice their beliefs at the mercy of the hegemonic ideology of a particular State or the dominant religion of the majority community. In our highly globalized world, tolerance and amity are all the more needed for the survival, cohesion, and progress of its citizens.

The contemporary mass media portray Islamic societies to be intolerant of others' religious and ideological persuasions. The purpose of this paper is not to examine whether the contemporary media is right or wrong in perceiving Islamic societies as intolerant. My aim in this essay is to show that

authentic Islam — as contained in the pristine revelation of the Qur'an — promotes tolerance, harmony, and goodwill of all peoples despite their differences. In this paper, I want to reflect straight from the original source of Islamic tenets (*i.e.*, the Qur'an) the tolerant attitude of Islam vis-à-vis religious, cultural, and ideological diversities found in human societies. Likewise, I will endeavor to show some thematic framework found in selected passages of the Qur'an that encourage tolerance and societal concord. I sincerely hope that by showing the tolerant and pluralistic pronouncements of the Qur'an, I will be able to encourage Muslims to fully practice and live out the Islamic mandates of tolerance, amity, and understanding in their daily lives. Likewise, I further hope that through this essay, I will be able to inform non-Muslims that genuine Islam, as contained in the Qur'anic revelation and in the exemplary conduct of the Prophet, is a very tolerant religion that acknowledges and respects the divergent beliefs and ideological views of others.

The Qur'anic View of Pluralism and Its Relevance to an Islamic Understanding of Tolerance

The Qur'an is fully conscious of the pluralistic nature of human societies. Many Qur'anic passages describe the diverse expressions of life as found in human communities. Pluralism is therefore a fact which the Qur'an accepts as the basic reality of our human existence. The Qur'an says:

"For everyone of you We appointed a law and a way. And if Allah had pleased, He would have made you a single people, but that He might try you in what He gave you. So vie with one another in virtuous deeds. To Allah will all return, so He will inform you of that wherein you differed." (Surah Ma'ida, 5:48; the translation used in this paper is by Maulana Muhammad Ali).

The above passage is a very decisive proclamation supporting tolerance. The verse fully points out the pluralistic condition of humankind. The passage admits to the existence of societal and religious diversity characterizing human communities when it declares, "for everyone of you We appointed a law and a way". It further says: "And if Allah had pleased He would have made you a single people, but that He

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might try you in what He gave you. So vie with one another in virtuous deeds". Notice that this verse says that our pluralistic situation is something that is willed and permitted by God to test human communities so that each community will vie with

each other in doing good deeds. *Surah Mai'da*, v. 48 is likewise a very relevant passage in understanding the nature of Islamic tolerance.

If God willed that this world contains socio-cultural, and religious diversities (*when He could have made the world a*

"single people"), and if God himself has a divine reason for allowing these diversities (*so that each society will "vie with one another in virtuous deeds"*) then humankind should strive to accept, tolerate, and appreciate the fact of our pluralistic world. ■

Surah Ma'ida:48 as a Potent Islamic Manifesto in Support of Tolerance

The late Maulana Muhammad Ali, an eminent Pakistani scholar of Qur'anic exegesis, asserts that *Surah Ma'ida:48* is an explicit endorsement of pluralism and its attendant duty of tolerating the various diversities of humankind. I quote from Maulana Ali's exhaustive Qur'anic commentary to this particular passage:

"The appointment of a law and a way for everyone refers to the giving of different laws to different nations... Thus, the Holy Qur'an here recognizes the principle to which it refers frequently, that prophets were raised among every people (see 10:47; 13:7; and 35:24)... Man is placed above the whole of creation in that he has been granted discretionary powers so that he can choose to follow one path or another, as against the rest of creation, which must necessarily follow the laws to which it is subject. Hence led by that [God-given] discretion, men follow different ways, adopting different sects, whereas if man's very nature had been so made as to make him unable to use his discretionary powers, all men would have been a single people, but then man's better qualities, would not have been manifested." (Footnotes on 5:48).

As commented by Maulana Muhammad Ali, *Surah Ma'ida:48* explicitly declares that the Almighty God sent his messengers to diverse groups of

peoples and gave these communities their respective commandments in keeping with the different circumstances of each community. The laws prescribed by God to the different communities ensure the holistic development of their respective people.

The verse continues: *"And if Allah had pleased, He would have made you a single people, but that He might try you in what He gave you. So vie with one another in virtuous deeds."*

This verse clearly pointed out that if God so willed it, He can create a single community out of varied groups of people. Nevertheless, God planned that humankind be varied in its communitarian expression. God's endowment of a pluralistic world is His grace to humanity. Our differences provide venues for existential celebration of life and living:

variety and diversity being the potent antidote to our humdrum existence. Each community has its own unique way of life, its own customs and traditions, its

own laws. Nevertheless, no matter how diverse these ways of life are, it should be understood in the light of the Almighty's life-affirming purpose in allowing such diversities — human flourishing.

It is therefore clear from *Surah Ma'ida:48* that although God can produce a uniformed world of totalities by imposing a single law for all communities, yet He prefers to create pluralistic communities so that humankind will learn the values of tolerance, harmony, and fraternity.

Another aim of God in creating varied communities is to test human beings in the conduct of virtuous deeds. He tests the various societies if they can live amicably and cordially with each other despite their differences. The divergence in each society's ways of life should not be a cause of disharmony and differences; instead, societal divergences should prod each community to vie with one another in the performance of virtuous conduct.

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The Qur'an insists that the best way of putting an end to religious, cultural, and ideological conflict is to tolerate differences with openness and good faith. Each religious community should do righteous deeds according to their tenets; leaving to God the judgment as to which community is the best. The final section of the passage states: "to

God as Source

A Central

Tolerance

The prologue "And We Book with the is before it scriptures] ...

This verse is proclamation pluralism.

The Qur'an is the truths revealed by earlier scriptures. Likewise, one of the roles of the Qur'an is that of a verifier of previous scriptures that come before it. This verse implies that the scriptures of various religions may be different, but the Ultimate Source of all revealed scriptures is the One and Only God. Thus, scriptures of different faiths are based on Divine revelation from the same Divine Source — Almighty God. The tolerant nature of Islam as a religion can be seen in this verse, in that the Qur'an takes it upon itself to be the confirmer, verifier, and guardian of heavenly truths revealed in earlier scriptures.²

Allah will all return, so He will inform you of that wherein you differed". The verse is very precise in stating that it should be left to God (and to God alone) in deciding the truth of the matters that peoples dispute. It is not for humans to pontificate which view is true and which is wrong. Vain and fruitless arguments as to

which religious, ethical, and ideological point of view is right or wrong will only lead to communal fracas and infringement of societal concord. Likewise, the verse firmly admonishes human beings to contend with one another in good deeds by utilizing their own respective laws as bases of their righteous conduct.¹

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of Surah Ma'ida:48 states: *have revealed to thee the truth verifying that which [i.e., the previous and a guardian over it"*.

likewise a strong
in favor of tolerance and

referred to as "guardian" of

¹ Cf., Reza Shah Kazemi, *The Metaphysics of Interreligious Dialogue*. London: Institute of Isma'ili Studies, 2001; pp. 5-7.

The inclusive nature of the Islamic faith can be further observed in the Qur'an's numerous narrations regarding the ministries of Jewish,

Christians, and other pre-Islamic prophets. The Qur'an's inclusion of the prophets of other religions

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preceding Islam is meant to illustrate the pluralistic and tolerant dimension of the Qur'anic Revelation.

Thus, we can safely assume that other religious communities are likewise included in the all-inclusive Qur'anic guardianship. The Qur'an fully acknowledges the different expressions of worship undertaken by different religions, while at the same time firmly holding to the Islamic expressions of worship (i.e., the five-times-a-day liturgical prayers, prescribed

pilgrimage, Ramadhan fasting, etc.). In *Surah Baqara*:148 it is stated: "*And everyone has a goal to which he turns (himself), so vie with one another in good works*". Ustaz Abu Ya'qub al-Sijistani, a Fatimid theologian and philosopher of the tenth century AD, pointed out that *Surah Baqara*:148 is very much related to the phrase in *Surah Maida*:48, viz; "*for everyone of you We appointed a law and a way*". Ustaz Sijistani also opined that the phrase, "*everyone has a goal to which he turns himself*", can mean the diverse spiritual communities and the different

spiritual approaches that peoples adopt in expressing to God their worship and devotion.³

In the Qur'an, Oneness of Humankind as well as Diversity of Expressions of Human Living are both Recognized

The Qur'an, in many numerous passages, explicitly pronounces the oneness of humankind.

Humanity was created from a single being (*Surah Nisa*:1). All humans came from a single ancestry and living in the same homeland — earth (*Surah Hujurat*:13).

Furthermore, *Surah Baqara*:213 says that the whole of humanity is essentially one in origin — God, humankind's Creator. God sent various messengers with their respective scriptures to guide the peoples of the world to righteous living. These prophets were sent to different places of the world and their revelations were suited to the varying milieus, mentalities, contextualities, and circumstances of the peoples and societies in which they were being sent. However, instead of respecting other societies' contextualities, people begin to be divided and incessantly fight against each other. *Surah Baqara*:213 further states that God in giving His 2 See, Paul Walker, *Abu Ya'qub al-Sijistani: Intellectual Missionary*. London: I.B.Tauris Publishers, 1996; pp. 26-32, 45-58.

3 Cf., Paul Walker, *op.cit.*, pp. 47-58. revelation to different communities did not intend that they fight each other; but that the communities respect each other's differences (see at length Maulana Muhammad Ali's commentary of *Surah Baqara*:213).

{Continued from page -12-} Truth cannot follow people's desires: The Qur'an says: "*And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish.*" — 23:71

We want everything in this world to follow our desires, whether it is the weather, events around us, life, death, etc.; we wish things happened as we want. But God says here that the whole system of the universe would collapse if it ran according to anyone's desires. That system runs according to certain laws. The weather cannot remain sunny all the time; it must also rain. We cannot remain in a state of pleasure and satisfaction all the time; difficulties must come in our way. Since the

beginning of human history, absolute rulers, autocrats and despots have tried to run their countries according to their desires. Not only did they largely fail in their ambitions to make those things happen that they wanted, but even in those matters in which they succeeded in enforcing their desires it brought disaster for them and their country.

Man must also follow truth:

As God is truthful and has laid so much emphasis on it, so is man required to follow the truth and be truthful. Those people are commended who adhere to the truth, even if they belong to other

religions: "*And of Moses' people is a party who guide with truth, and with it they do justice.*" — 7:159

In a short, well-known chapter, the Qur'an says that the passage of time provides testimony

that: "...
man is surely in loss, except those who believe and do good, and exhort one another to Truth, and exhort one another to patience." — ch. 103

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This tells us that time proves that those who adhere to the truth and truthful ways are successful. They have to be patient and wait for long to see success by adhering to the truth. During that time they must be steadfast on remaining on the right course. A quick success and an immediate way out of a difficult situation can usually be achieved by employing some false means and by knowingly going against true principles, but the passage of time will show that such short-term successes add up to a total failure in the long run.

Take the example of the declaration of our *Jama'at* in Pakistan in 1974 as non-Muslim. The government passed that measure,

knowing it to be wrong, just in order to resolve the problem it faced of pressure from the fundamentalist Islamic parties.

This led to other kinds of demands from the same quarters, which also had to be conceded, until after the passage of many years the fundamentalist parties gained a hold over the country. If, instead, the government had in 1974 adhered to the true principle, of which it was perfectly aware, namely, that all those who profess the *kalima* are Muslim and no such people can be declared as outside Islam, and had shown determination in upholding this principle, then in the long run religious extremism and sectarian divisiveness in the country would have been curtailed rather than exacerbated. No

doubt, the above chapter has always been a guide to our own *Jama'at* as well.

Closing comments: Truth is reality, and reality is what God has brought about. So to misrepresent reality deliberately by lying is really to deny and belie what God has done. People resort to telling untruths in order to gain something to which they are not entitled by justice, or to deprive others of what they legitimately possess and of their rights. Considering the importance attached to truth in the Qur'an, one would think that Muslims would be famed in this world for their truth telling. Yet the case is unfortunately the opposite. May Allah help us all to abide by truth. ■

1. Sahih Muslim, as above, reports 3576, 3575.

2. This was the famous world-wide influenza of 1918/19 which caused the deaths of between 20 and 40 million people.

3. These items are used in the traditional Unani system of medicine. Khub Kalan is *Sisymbrium irio* (also called London Rocket). Isabghol is also known as Isapgul or Isapgula. Sharbat Bazuri is a medicinal syrup. Kiyora is *Orris* root. Bed Mushk is *Salix caprea* Linn., or Goat Willow.

Editor's Corner:

ARE WE THAT UN-Occupied.....

To: walk, drive, or do whatever it takes, tell others not to house THE ISLAMIC SUNRISE, or that they should put it in the Garbage; or, personally 'scavenge' it from anyone who houses it, burn or damage it? It must mean we don't have anything better to do. Indeed, we could spend the time worshipping Allaah, responding to *me* directly or indirectly, and/or be with our families.

To me, it means being intimidated by THE ISLAMIC SUNRISE! Burning or dumping THE ISLAMIC SUNRISE in the Garbage is a very low and despicable behavior. This is AMERICA where, Thank Allaah, we have, among other things, Freedom of Religion. If you do not like the Magazine, leave it alone. There are many others who would like to have it.

THERE is no need to try to prevent THE ISLAMIC SUNRISE from doing its job because you don't like it. It is childish to go around & retrieve it from anyone because it's done by an Ahmadi-Muslim and you consider *him* a Kaafir. Grow up!

SUGGESTION: Go into the 7/11s, collect & dump their 'Haraam' MAGAZINES {As soon as you walk in, they are very obvious to the naked eye.} into the Garbage! I also suggest that you read and understand The Islamic Sunrise, & feel free to contact me at imtiazisakh@yahoo.com.

THE ISLAMIC SUNRISE IS HERE TO SAY. IT'S BEEN AROUND FOR NEARLY 20 YEARS. It is a force of mass INstruction. Ma Sha Allaah.

"THE ISLAMIC SUNRISE" under ATTACK!

It is true that several food outlets have been housing **THE ISLAMIC SUNRISE** for a while now. However, a few of them have told me that if they house **THE ISLAMIC SUNRISE**, it will cause them to lose business. Others {wrongfully} think that **The ISLAMIC SUNRISE** is a *Qadiani* publication; therefore, it is from a NON-MUSLIM source. Thankfully, the vast majority have told me that the Muslims need to be open-minded. One would think that as we grow in AMERICA, we become tolerant to the things we don't agree with; and, as Muslims, we let Allaah be the Judge of who is wrong or who is right. Is it so???

Now read this: *Someone walked up to me in the HOUSE OF ALLAH and told me: Stop printing THE ISLAMIC SUNRISE; the QADIANIS are causing the problems in Pakistan; I burned .. copies of The Islamic Sunrise and I can burn ... more; I have been keeping an eye on me for a long time, I will hurt you one of these days.....*

A few years prior, I was told: *You should not come to the Mosque; the Mosque is for Muslims; You are not a Muslim; you are a Kaafir.....*

{These people carry themselves as if they are better than me/us, better than the Jews, Christians, Hindus, and everybody else!} You the readers may want ask yourselves the following questions:

- *Who is the Judge of the Muslims, Hindus, Jews, or everyone, for that matter. [I am sure you will say Allaah.]*
- *Did the Holy Prophet MUHAMMAD [p.b.u.h.] ever treat Non-Muslims in a hostile manner? Did he ever destroy their TORAH or other Religious Scriptures because he did not agree with it?*

To the Readers: I wish to categorically state, in no uncertain terms, that **THE ISLAMIC SUNRISE** has been around for nearly 20 years and it is here to stay. It puts forward doctrines that are Real, Practical, and above all -- Qur'aanic. The *status quo* that we have had for centuries needs to be demolished. The Holy Qur'aan is *the* Book for all times. The Holy Prophet Muhammad [p.b.u.h.], the **Last** and **International to I Prophet**, will be around forever.

Know for certain that **THE ISLAMIC SUNRISE** re The **Lahore Ahmadiyya Anjuman Isha'at Islam** is the mouthpiece of the *True* Islam put forward by the. Those who say we are **Qadianis** merely expose their ignorance of the truth; those who say we don't believe that the Holy Prophet [p.b.u.h.] is the ABSOLUTE LAST Prophet are LIARS. Again, we solemnly testify:

THERE IS NO GOD BUT ALLAAH, and MUHAMMAD is the { FINAL } PROPHET [p.b.u.h].

If Muslims don't believe us, and they want to play Allaah and dub us **KAAFIRS**, then the problem becomes theirs, not ours. WE place our trust in Allaah. We have a job to do, a mission to accomplish; and we are well-focused on that!

Finally, to those who are who are in doubt as to *my* identity, I now state without fear: **I am a Muslim who belongs to the Lahore Ahmadiyya Anjuman Isha'at Islam School of Thought. Hence, I am an AHMADI-MUSLIM; NOT a Qadiani.**

You are urged to read page-12- for further details.

MAY ALLAAH GUIDE YOU TO THE TRUTH AND TO RIGHTEOUSNESS.

FASTING in Islam: by Naseer A. Faruqui, M.A.

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"O you who believe; Fasting is prescribed for you as it

was prescribed for those before you, so that you may guard against evil." (Holy Qur'an, 2:183).

Those who "believe", really believe in the unseen and they act in that belief, whatever the consequences. Now that is not an irrational or unscientific attitude. All scientific development has taken place on that basis. Newton saw the apple fall down from the tree (and not go up as it should have because of the earth's spin). Observing that phenomenon, he believed that there was an unseen force working on that apple which pulled it down. On that belief or faith, he worked and discovered all the wonderful scientific laws and phenomena that laid the foundation of modern science. To come to recent times, who ever saw the atom or will ever see it? And yet believing that the unseen atom exists, because of certain evidence on the subject, the wonders of the atomic science have been revealed.

Lesson from Life:

Take man's own daily life. He eats and drinks because he believes that they will do him good or satisfy his hunger and thirst. But, little does he know that in that food or drink may

lurk germs which may make him very ill or kill him. Similarly, man travels in the belief that he will reach his destination safely. If he could foresee, an accident to his body or limb, or his body being crushed to death in a collision, he would not travel on that bus, train or aeroplane. Parents marry off their beloved daughter in the belief that she will be happy. If they could see beforehand her life-long misery or suffering that might follow, they would not commit her to it. A businessperson makes a deal in the belief that it will benefit him. He does not, in fact he cannot, see beforehand what will be the result.

A doctor prescribes a medicine or an operation. Believing in him, we take that medicine or accept the operation. And yet, either may kill us. We are prepared to believe in a doctor who can be ill-informed, or may make an honest or careless mistake, and be killed. But we will not believe in Allah, Who can *never* make a mistake because He is All-Knowing, and undertake

fasting. We must have reasons or proof.

Practical Proof:

Well, let us have the proof. The verse I have quoted says that fasting was prescribed for those before us too - not fasting for a few days only, or partial self-denial of certain foods only, as exists in other communities today. The Holy Qur'an says that this variation is due to the loss or corruption of Divine teachings in other religions. Fasting was prescribed for them too as in Islam.

Let us take the first claim of the Holy Qur'an that fasting was prescribed in all religions. This is borne out by history. To cite only one authority, the *Encyclopedia Britannica* says:

"It would be difficult to name any religious system in which it (fasting) is wholly unrecognized."

The variation of motives for fasting makes no difference to the rigors of fasting. But the duration and nature of the self-denial do. Let us take the three great religions other than Islam viz., Christianity, Buddhism and Judaism. It is clear from the Bible that Moses as well as Jesus

fasted fully for 40 days! As for Mahatma Buddha, he fasted until he was reduced almost to skin and bones as we see in his statues.

Now the testimony of millions of Prophets, saints and virtuous people is that fasting is good, in fact a must, for self purification. Could there be a better proof? These were truthful men who spoke from personal experience. And the world at large saw the transformation in them.

Scientific Reason:

But the Holy Qur'an does not rest its case on such overwhelming evidence only. It goes on to say: "**So that you may guard against evil.**" Now this is the special beauty of the Holy Qur'an, not to be found in other revealed books. It gives reasons for any injunction given. It gives the objective for which any obligation is laid on man, so that he may act by conviction, and know the goal which he has to seek. A Muslim does not fumble in the dark. He knows what he has to seek; and he can judge his performance by the end result.

The result he seeks in fasting is that he may be enabled to guard against evil. Now why should that be such a difficult task that he should have to undergo the rigors of fasting for one whole month? To guard against evil successfully is in fact a very, very difficult achievement. Even

in this age of reason, education and enlightenment, we see evil all around us. Even the so-called civilized nations of present day are seething with crime, sin and even unnatural offences. Education, moral codes and legal enactments are of no avail. The public opinion, far from inhibiting crime and vices, adjusts itself to them. Why is all this so when man's reason, his good sense, and even his religion tell him that crime and sin are bad?

Animal Urges:

The answer is that man is driven by the animal within him. Man shares with the animals his physical body. That is why scientists try out medicines on animals first, before giving them to man. Since the animals and man have the same basic physique, the desires and passions, which arise from the physical body, are basically the same between man and animals. The animal urges within man are necessary to drive him to all actions, but like all animals they have to be trained and tamed.

Taming the Animal:

Now how do you tame an animal? Ask any circus manager. He will tell you that animals are tamed by denying them food and drink. Sex in the case of animals is seasonal. In the case of man, it

is perennial. That is why Islam has required that man should deny himself food, drink and sex during fasting. Study the life of all animals. Their only aim in life is to indulge in food, drink and sex. Man is superior to all creation. In him lodges the divine spark of the soul, which can make him acquire divine virtues. Hence said the Holy Prophet (p.b.u.h): "**Learn the morals of Allah.**" And the Holy Qur'an says: "**Allah's coloring, and who is better in coloring than Allah?**" (2:138). Allah's coloring are His sublime attributes.

The animal urges within man, if brought under control and given the right direction, can lead to his moral and spiritual development. This is a big subject in itself, but it has been beautifully explained in "**The Teachings of Islam**" by the late Hazrat Mirza Ghulam Ahmad Sahib, to which I would refer the reader.

Other

Teachings/Religions:

Other religions, after the loss or corruption of their original teachings, found the animal urges so difficult to tame and guide that they prescribed total denial. You had to become a monk or a nun or a Sadhu or a Bhikshu (in Buddhism) and kill animal desires by total and life-long denial. But those teachings failed, as those who have an inkling of the private lives of such givers-up of the worldly

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desires know. In any case, the sublime moral and spiritual qualities which man can attain by the correct use of his desires and passions were not to be found in them.

The Religion of Nature:

Islam, which is the religion of nature, recognizes the great use to which the animal urges of man can be put if they are properly tamed and guided. Allah, being the Perfect Creator, has not created them in vain. But they have to be tamed. And like all animals, they can be tamed only through fasting, i.e., self denial of food, drink and sex for one month only, and that too during the day time. That is as far as the taming of the animal within man is concerned. As for guidance after taming, the Holy Qur'an also provides it. Read the opening verses of the Holy Qur'an: **"I, Allah, am the Best Knower. This Book, there is no doubt in it, is a guide to those who guard against evil."** (2:1 to 2).

The Holy Qur'an accordingly tells us not only what the evil features or development of human action or human nature

can be, but it also teaches us how to avoid them. In the latter class is fasting which enables man to tame the animal urges within him and thus avoid exceeding the Divine limits, beyond which lies evil. It is because man cannot benefit fully from the Divine guidance provided in the Holy Qur'an, unless he first tames the animal urges within himself by fasting that has been prescribed or made obligatory for him. Hence, the month in which the Holy Qur'an was revealed was selected for this exercise in self-discipline.

"The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear reason for the guidance and a Distinguisher (between good and bad)." (2:185).

The Goal:

Now every guidance is towards a goal. What is that goal of the guidance contained in the Holy Qur'an? Hence the next verse says: **"and when My servants ask thee concerning Me, surely I am nigh"** (2:186).

The verse goes on to say that Allah should be sought particularly in the **Tahajjud** prayer in the early hours of the

morning, which is facilitated by the believer having to get up for his pre-dawn meal during the fasting.

This, in a nutshell, is the great wisdom and vital importance of the institution of fasting in Islam.

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ISRA and MIRAJ: Was it LOCOMOTIVE?

A researched document from "scholars" of the Muslim Ummah. certain phrases are highlighted for greater emphasis. Often times, Muslims do not hesitate call other Muslims [who do not conform to their beliefs] Kaafir. For purposes of edification, I hereby quote what some NON-Ahmadi Scholars have written on the topic.

[1] Ibn Kathir, 701: Well- Known Qur'anic Commentator/Historian:

Ibn Kathir relates that Ibn Abbas said: "This is the VISION that the Messenger of Allah [p.b.u.h.] saw with his own eyes during the journey by Night, and the cursed tree of Zaqqum.."

[2] Abul Fazl, 1910

"This (the above) refers to the celebrated Vision of the Ascension which Muhammad had at Mecca sometime at Mecca sometimes before his flight to Medianah. It was a time when the Prophet and his followers were in the worst plight, but the work still went on as usual, and evinces the ardent spirit of Muhammad in the cause with which he had begun."

[3] Hafiz Ghulam Sarwar, 1929:

"It is so with regard to this night journey and the vision of the heavens... The Mir'aj is nothing but an inspiration or revelation raised in degrees. And the Qur'an and the other Divine books explicitly states that the other prophets before Muhammad had similar experiences... It was, therefore, not necessary for Muhammad corporeal self to be carried round the universe, the universe could be brought to him. The fact of God speaking to Muhammad is the most wonderful of all miracles if any miracles are ever necessary. But what Muhammad saw was not a mere dream.."

[4] Maulana Marmaduke Pickthall,

1930: *"The Children of Israel, "begins and end with references to the Israelites. V.! Relates to the Prophet's vision, in which he was carried by*

night upon a heavenly steed to the temple at Jerusalem."

[5] Maulana Yusuf Ali, 1934:

"Let us now consider S. xvii. by itself. It opens with the Mystic VISION of the Ascension of the Holy Prophet: He was transported from the Sacred Mosque (of Mecca) to the Farthest Mosque (of Jerusalem) in a night and shown some of the signs of God."

[6] Dr. Allamah K.R. Nuri, 1968:

"Glory be to Him (by creatures whose hearing and seeing are so limited that they can do nothing from Him but glorify Him) Who conveyed His Bondsman (Muhammad, 2:23, who is blessed to hear and see the Mysteries.) By night (of Mir'aj by means of his vision, 60, and not physically, :93) from the Sacred Masjid (of Jerusalem) ... page 421."

[7] Maulana Abul Kalam Azad, English Translation by Syed Abdul Latif, 1968:

"The ru'ya or vision mentioned in verse 60 seems to have a journey from the House of Prayer to the House of Prayer in Jerusalem, and what followed referred to in this chapter and chapter 53 'Al-Najm' commonly known as Mir'aj, which afforded the Prophet to read into the meanings of things. The verse states that the idea of this Mir'aj vision and idea of suffering in Hell, were discredited by the unbelievers out of sheer ignorance."

[8] Muhammad Husayn Hykal, 1976:

"In our modern age, science confirms the possibility of a spiritual Isra and Mir'aj. Page 27

On the other hand those who believe that al-Isra took place in spirit do not find those reports unbelievers now that science in our own days confirm the possibility of hypnotism and of the hypnotized one report about events far removed from him."

[9] Suliman Ben Ibrahim & Etienne Dinet, originally done 1919.

"The day after his vision, the Prophet (peace be upon him) beaming with delight.. But he was routed when Mohammad, whom his foe thought had never set foot in Jerusalem, except his nocturnal vision, described the city...."

[10] Dr. Muhammad T. Hilali & Dr. Muhammad Muhsin Khan, 1991.

"And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e.. They are His grip). "And We granted the Vision (Journey by Night to Jerusalem and the Ascension to the Heavens. "Al-Mir'aj ""....."" Narrated Ibn Abbas regarding the verse: "And We granted the Vision (ascension to the Heavens "AL-Mir'aj.. (17:60: Allah's Messenger [p.b.u.h.] actually genius of poets and traditionist.."

[11] Syed Ameer Ali, 1962:

"This period of anxious anting is also remarkable for that notable Vision of the Ascension which has furnished worlds of golden dreams for thee imaginative genius of poets and traditionalists."

[12] Ali Akbar, 1982:

"I consider myself an orthodox Sunni Muslim.

Regarding the Mir'aj (ascension) of the Holy Prophet Muhammad (PBUH) some Muslims hold the view, or are the belief that it was a physical ascension, and others hold that it was a spiritual vision. I hold the latter view, because this gives us a clear insight as to the total state of the purity which the Prophet's soul had attained in order to.... If we take the view that it was a physical ascension experienced by the Prophet, then there seems little if anything for man to understand or gain from it, as it would be an event experienced only by the Prophet. Myself, I am unable to accept the view of a physical ascension."

The commentators write that the above verse refers to the Mir'aj of the Prophet. The event is

[13] Maulana Muhammad Asad,

1980: "The above short reference to the Prophet's mystic experience of the "Night Journey" (al-Isra) to Jerusalem and the subsequent "Ascension" (Mir'aj) to heaven.}

[14] Dr. Himmat and Dr. Allam, 1993: "And We only made you see the vision of glory which We presented to you in your night journey though the spiritual world to test the inclination of the people and their spiritual and moral attributes."

[15] Dr. Muhammad Hamidullah, 1974

"Soon after his return from Taif... Abu Talib's memory must have been overwhelmed from him: how during his lifetime he was he was protected against all odds. He passed the there. And he had an exalted vision."

[16] Dr. Shabbir Ahmed, 2003:

"The word 'Mir'aj (Bodily Ascension of any human being) nowhere occurs in the Qur'an. Yet, under erroneous traditions it is a popular, though non-Qur'anic, belief among Muslims that the exalted Messenger was taken up physically onto the heavens to meet with Allah!"

"The Qur'an as usual sets the records straight by asserting that the First ever Holy Sanctuary was the Ka'bah built by Prophets Abraham and Ishmael in Makkah.

And, that the Divine Laws are unchangeable under all circumstances. Bodily Ascension is a biblical, not a Qur'an theme at all."

[17] Mumtaz Ali Tajddin S. Ali.

The word Mir'aj is derived from uruj means to ascend. The Koran (70:4) says, "To Him ascend the angels and soul" (taruljul malaikatu war'ruhi ilaihi), and in 97:4: "Angels and soul (from Him) descend (tanz'zalul malaikatu wa'ruhi), and also in 70:3: "Lord of the ways of ascent" (minal'lahi zil ma'arij).

The Mir'aj refers to the heavenly ascension of the Prophet. The Koran says, "Glory be to Him Who made His servant to go on a night from the sacred mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs" (17:1).

explained in the traditions, which have been narrated by different sources in different ways. p.28

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According to Bukhari (1:97), the Prophet was transported from Kaba to Jerusalem on the back of a heavenly steed (*buraq*) from where he ascended to the seventh heaven. During his journey, he met the Prophets, like Adam, Jesus Christ, John, Joseph, Idris, Aaron, Moses and Abraham, at each heaven till he arrived at *Sidrat al-Muntaha*, where he was shown

heavenly signs, such as hell, paradise, flowing rivers, orchards and angels praising God. Finally he discoursed with God and came back to Kaba.

The traditions differ so much one from the other that it is utterly impossible to reconcile them, unless it be either taken for granted that the same event occurred several times, or that some of them were discarded as spurious and apocryphal.

Sir Syed Ahmed Khan writes in Essays on the Life of Muhammad (p. 370) that,

"All these traditions are so much at variance with each other that, not to speak of the numerous other rules by which they might be proved to be false and spurious, the mere fact of their so manifestly

contradicting one another nullifies them altogether."

Fazlur Rahman writes in Islam (London, 1966, p. 14) that, "The doctrine of a locomotive *Mir'aj* or ascension

developed by the orthodox and backed by hadith is no more than a historical fiction whose materials comes from various sources."

There has been a difference of opinion among the Muslims whether the ascension was bodily or spiritual, the majority adheres to the first view, but among those who hold the latter view, there are personages of sound opinion. In fact, it is quite true that the Prophet was not asleep; he was in a vision though not

in a dream; but at the same time it was not a corporeal ascension. He was actually carried to the Holy Presence, and shown great wonders, but it was in spirit that he was carried, and it was the spiritual eye, for things spiritual can only be perceived with the spiritual eye.

Dr. Zahid Ali writes in Ismaili mazhab aur usaka nizam that a man asked Imam al-Muizz the interpretation of "sacred mosque" and the "remote mosque" (in the above Koranic verse 17:1), the Imam said,

"The sacred mosque refers to nafs and the remote mosque means aql." According to Tafsir-i Kabir, "Muhammad ibn Gharir writes in his commentary that in the tradition of Huzefa, the

Prophet's ascension is given spiritual, not bodily, and truly he was elevated spiritually."

In the tradition of al-Muslim and Tirmizi, Ibn Abbas relates that, "The Apostle of God has seen God in his heart, not by eyes" (*lam yarahu rasulillah baini'hi inama raha bi'kalbihi*).

Malik bin Sahsia Ansari relates the Prophet as saying, "I was lying in the Kaba between the state of dream and consciousness"

(*bayana ana indal bai't ba'inali na'im wal yakzan*).

Sir Syed Ahmed Khan writes, "All that the Mohammedans must believe respecting the *Mir'aj* is that the Prophet saw himself, in a vision, transported from Mecca to Jerusalem, and that in such vision he really beheld some of the greatest signs of his Lord (*Ibid.*)

In sum, the teachings of Islam and the event pertaining to the life of the Prophet, such as *Mir'aj* aim at revealing the truth, which could transform man into *Insan kamil*. The *Mir'aj* is the highest form of religious experience in the life of the Prophet. In it the Prophet perceived the hidden

realities and intensely felt the communication with God. His spiritual separation with the world that night denotes the goal to which human life is moving, an inconceivable but real existence beyond the reach of our present faculties."

The Benefits of Fasting:

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." (The Holy Quran, 2:183)

RAMADHAAN, the ninth month of the Muslim calendar, is of great spiritual value to Muslims all over the world. The revelation of the Holy Quran commenced in this month, and the reason given in the Holy Qur'aan for fasting is that the fasting person may guard himself against evil. This shield against evil helps us in the following ways:

The Spiritual and Moral Benefits:

1. It brings a fasting man/woman closer to his/her Creator (Allah).
2. One develops a sense of love for the Holy Qur'aan, as this month brings along with it an opportunity towards a special dedication, and also a love towards its recitation, understanding an remembrance.
3. *Lailat-ul-Qadr* (i.e., the *Night of Majesty*) falls in this month, and provides an opportunity for acceptance of prayer.
4. *I'tikaf*, i.e., staying in the mosque for the last ten days of this month (*Ramadhan*), is undergoing other religious activities.
5. Punctuality in the five obligatory prayers helps one develop a habit of offering one's prayers regularly and punctually.
6. The *Tahajjud* prayer is more widely observed. The faithful leave their warm beds

in search of the Bliss of Allah.

7. Even though the *Tarawih* prayer is an event that allows us to hear the Holy Qur'aan from beginning to end, the **TRUE** practice of the Holy Prophet [p.b.u.h.] is *Tahajjud*.
8. The fasting Muslim learns to obey every command of Allah, the "Supreme Commander", both publicly and privately.
9. One refrains from evil deeds while one is fasting.
10. One is prepared for radical changes in one's life, as the advent of this month brings similar changes to one's daily schedule.
11. One develops a sense of unity and brotherhood with fellow Muslims all over the world by sharing the same spiritual experience (i.e., of fasting).
12. One obeys the saying of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, by following his advice to *refrain from harming one's fellow Muslims, physically and/or verbally*.
13. Equality and uniformity is observed, as both black and white, wealthy and poor, master and servant -- act according to the will of Allah.
14. The wealthy realize the essence of the word *hunger*, and thus become more dutiful towards the rights of the poor, the orphans, the widows and the needy. Thus one is more mindful towards the giving of

charity and bringing about other pious deeds that can alleviate the miseries of the poor.

15. It develops the habit of eating moderately and avoiding wastage of food.
16. Allah forgives the previous sins of the fasting men and women when they seek His forgiveness.
17. Owing to a fasting person's pious acts, fellow-people love him and thus the foundation of a solid and healthy brotherhood is laid down.

The Physical Benefits:

1. It is easier to undergo physical labor.
2. Animal instincts and lower passions are conquered.
3. Body organs benefit from the lesser workload, and some of the injurious substances are eliminated from the body.
4. Laziness is warded off, and one becomes active.
5. One is prepared to face any future hardships and adverse conditions.
6. Physical and mental endurance is increased.
7. One achieves spiritual, bodily and mental gratification on completing one's fasts.
8. After a month-long devotion towards fasting, and accomplishment of acts of piety, one feels real delight when one celebrates the well-deserved *Id-ul-Fitr*. *Page 30*

USELESS NEWS YOU CAN USE:

From the LAM Blog: {Italicizing and bolding are mine}

Pakistan Christians die in unrest: From Dr. Rashid Jahangiri:

Pakistan Penal Code Section 298 and Subsections A, B and C: Section 298.

Uttering words, etc., with deliberate intent of wounding religious feelings:

Whoever, with the deliberate intention of wounding the religious feelings of any person utters any word or makes any sound in the hearing of that person or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Section 298-A. Use of derogatory remarks, etc., in respect of holy personages:

Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of any wife (Ummul Mumineen), or members of the family (Ahle-bait), of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (Khulafa-e-Raashideen) or companions (Sahaaba) of the Holy Prophet (peace be upon him) **shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.**

Section 298-B. Misuse of epithets, description and titles, etc., reserved for certain holy personages or places:

1. Any person of the Qadiani group or the **Lahori group (who call themselves "Ahmadis"** or by any other name) who by words, either spoken or written, or by visible representation: (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as "Ameer-ul-Mumineen", "Khalifat-ul-Mumineen", "Khalifat-ul-Muslimeen", "Sahaabi" or "Razi Allah Anho"; (b) Refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as Ummul-Mumineen; (c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as Ahle-bait; or (d) refers to, or names, or calls, his place of worship as Masjid (mosque); **shall be punished with imprisonment of either description for a term which may extend to three years, and shall be also liable to fine.**

2. Any person of the Qadiani group or **Lahori group (who call themselves "Ahmadis"** or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as **"Azan" or recites Azan as used by the Muslims, shall be punished with imprisonment or either description for a term which may extend to three years and shall also be liable to fine.**

Dr. RASHID JAHANGIRI comments on the **USELESSNESS** of the above News:

There are no questions that above laws are draconian, especially when members of Lahore Ahmadiyya Movement (LAM) addressed as **"LAHORI Group"** in section 298-B-2 **are prohibited from reciting 'Azan'** and in section 298-C are prohibited from calling themselves a Muslim. Unfortunately, the Qadiani Jamaat practice of using terms used for Holy Prophet Muhammad (PBUH), his wives, family and companions as mentioned in sections 298-A and 298-B, for Hazrat Mirza Ghulam Ahmad (HMGA) *sahib* infuriated Pakistani Muslims and made all of us known as "Ahmadis" so much hated in Pakistan.

Link to Commission on Human Rights:

<http://pakteahouse.wordpress.com/2009/08/05/civil-and-political-rights-including-the-question-of/#more-5319>

Do you think this Qur'anic Statement "الدين في كراه لا" - THERE IS NO COMPULSION IN RELIGION" apply to our actions?

Ponder upon this: "ONE LEARNED MAN IS HARDER ON THE DEVIL THAN A THOUSAND IGNORANT WORSHIPPERS."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Beneficent, the Merciful



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*Officiating Muslim Priest for the session: **Imaam Shaheed Khan, Florida.***

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